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LECTURES *

Delivered by Mr. Owen, at the Institution of New Lanark, upon the 13th Chapter of the 1st Epistle of Corinthians.

LECTURE I.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 COR. xiii. 1, 2.

AFTER a long, an ardent, and most serious investigation of the writings contained in the Old and New Testaments, I have no hesitation whatever in saying, that to me, the Chapter which has just been read, appears beyond all comparison the most valuable and important; and when it shall be fully and clearly explained to you,

* [The following Lectures were delivered by Mr. Owen, in the Institution at New Lanark, a few years previous to the Public Meetings held in London, in the year 1817. They have not before appeared in print. We have now published them with Mr. Owen's sanction; and we have no doubt they will prove highly acceptable to our readers.]

VOL. III.

I have no doubt you will draw the same conclusions regarding it which I have done.

Religion, my friends, is the most serious and important consideration that can engage our attention. As it is well or ill understood, it must be productive of the greatest happiness, or the greatest misery to mankind. Properly understood, in her right hand is length of days, and in her left are true riches and honour. True, indeed, it is, that her ways are ways of pleasantness, and all her paths are peace. And certain it is, that whenever true and genuine religion, unalloyed with error, bigotry, and superstition, shall be introduced and publicly taught to mankind, the time will not be distant when "the lion shall lie down with the lamb, when swords shall be turned into ploughshares, and spears into pruning-hooks, and when universal peace shall prevail." But religion misunderstood is the source of all misery. It is the parent of hatred and dire malignity. It transforms the conscientious and best disposed by nature, into beings who appear bereft of every spark of humanity. It has made men pass through fire; it has fastened them to the stake and consumed their bones and marrow. It has been the mother of persecutions in every part of the

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world. Infancy and old age have alike been its victims. The strong and the weak have perished under its grasp. It has founded inquisitions which continue to this day; and at this hour, it is the certain cause of misery to innumerable millions of our fellow men.

If such, then, be the difference between false religion and that which is true, without any mixture of error, is it of light moment to us, my friends, that we should remain in doubt on a subject which involves such mighty consequences?

The facts narrated in history, the facts recorded in those books esteemed the most sacred in all parts of the world, almost from beginning to end, are made up of the miseries engendered by false religion—by religion misunderstood. We have indeed, unfortunately, no lack whatever of the almost universal heart-rending effects produced by religion misunderstood.

Painfully convinced of the melancholy consequences which have followed the introduction of false religions into the world, I turned with eagerness to search for the beneficial effects which we have been told—which I believe and fully expect—will be always evident where true religion really exists. In this search I have dived deep into the learning of the most profound. I have minutely examined their theories and the practices to which they have given birth. Without prejudice for or against one or another, I have weighed them fairly in the balance, and I have found them sadly wanting. Length of days belonged not to them, nor did any of them lead to true riches and honour. But I relinquished

not my search. The men of our days have had the advantage of the experience of all past recorded ages; and in a personal intercourse with them, I anticipated the acquirement of much sound, substantial, and useful wisdom—of that knowledge which would make true religion clear as the sun at noon-day. I visited those esteemed the most learned and wise in theory, and those who are considered among men as the most correct, benevolent, and humane in practice.

Among these good intention was conspicuous; a great desire to know and to do what is right and best; but not in any of them could I discover sound wisdom or knowledge, much less any thing that deserved the name of *true religion*. Their ways were not ways of pleasantness, nor were any of their paths the genuine paths of peace. Every one of their paths, which hitherto I have been permitted to examine, has led to disunion of mind, and separation and counteraction of interests throughout every part of society. Not one of them can conduct to that happy period, when the lion shall lie down with the lamb; that is, when the fierce and angry passions of men shall have no cause for existence. Your most sacred books inform you, that true religion will, in practice, produce these beneficial effects, and many others. But look around you, or inquire of those who possess most knowledge, and you will be convinced that the state of society which true religion is to produce has not yet existed. We are therefore compelled to conclude, and that most justly too, that true religion has not yet been seen in the world. The name every where

exists, but the substance is no where to be found. It is surely then of the highest importance, that we endeavour to discover the means by which false religion may be detected, and the true certainty known: and such is the intention of these Lectures. I therefore request your fixed, calm, and most considerate attention to all that I shall declare to you from this place; for it is not my intention to say any thing to you as a mere matter of course, or to advance one single sentence that is not strictly in unison with every fact that exists around us. Your sacred books, the sacred books of all mankind, declare, and the declaration is made in almost every page of them, that true and genuine religion will make mankind content and happy; that they shall be children of one family, and that there shall be no counteraction of interests. You no doubt believe these declarations in the way that men usually entertain belief; that is, you have some vague notions of what the words used should mean; but you have not one precise and accurate idea on the subject. Now, my friends, although I do not believe all that these sacred books contain, in the manner in which I have hitherto heard them explained, yet I feel a conviction which leaves not a shadow of doubt on my mind, that these declarations regarding religion have emanated from the fountain of all truth; and that whenever true and genuine religion shall be known among men, it shall be practised also; and when it shall be practised, it shall produce its promised fruit only, and men shall be happy.

To this hour not any thing de-

serving the name of happiness has been generally experienced. On the contrary, the great mass of the world, at every period with which we are acquainted, has existed in a state of ignorance, vice, and misery. Such is its present state; and such will it remain, until true and genuine religion shall take place of all the false ones which have hitherto desolated the earth. It shall be the subject of my next Lecture to explain the character of true religion; to give you such plain and certain rules of judging between that which is false and that which is true, that you shall never hereafter mistake the one for the other. These important, invaluable rules I have derived from the book before me, from that book which you have been taught to believe is sacred, and cannot err. It is from this book, then, from its most plain and obvious passages, from those parts which will not admit of any doubt or dispute, that I shall give you all the instruction which I mean to deliver from this place. But let no one be deceived; let us rather withdraw every semblance of deception from our proceedings; and in this spirit I now declare to you, I possess a knowledge which differs in many respects from the instructions which you have been accustomed to receive: yet I do not now seek any converts among you to my peculiar opinions. These opinions must pass through the fiery ordeal of public examination—of the prejudiced and minute investigation and animadversions of every sect and party in the world; for all sects and parties will at first be opposed to them. Nor shall I ever promulgate them in this place, until they shall re-

turn from that ordeal purified, and acknowledged to be unerringly true by the wisest and best part of mankind.

But, my friends, I have pleasure in saying, we have many principles in common, in which we are perfectly agreed; many of these principles are of the first importance, and will merit our most serious attention and dispassionate consideration. It is only to these principles of union between us, that I shall refer in the following Course of Lectures, of which the one now delivered forms the preliminary discourse. If health, time, and other circumstances shall permit, I intend to give the next Lecture here on the ensuing Sabbath-day, at the same hour. It will be on some verses of the Chapter which I have read this evening.

LECTURE II.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 1, 2.

In the Lecture delivered here on Sunday last, I promised to proceed to develop to you the certain rules by which, at all future times, false religion may be easily distinguished from that which is true and genuine.

The subject is, of all others, the most important that can engage the human faculties. You will therefore, I doubt not, direct to it the most serious, calm, and un-

prejudiced consideration, and not imagine that it is one in which you are slightly concerned,—which you may hear and pass by without any subsequent thought or reflection, as a mere discourse of the hour, which during its delivery amuses the ear, like sounding brass, or a tinkling cymbal, but leaves not one useful or valuable impression on the mind. No, my friends, do not suppose that this place has been erected as a house of show or of vanity, or to gain popularity to any one who may speak from this seat. Very different, indeed, were the motives that gave rise to this Institution. It was founded and built, as many of you here know, at the extreme hazard of all the considerations usually valued by men of large pecuniary property, and of all the considerations which are now attached to individual worldly possessions.

Nor yet did a single stone of this building proceed from a desire to acquire distinction or popularity beyond even the least of our fellow-creatures. Ere I shall have taught you all that it has been permitted me to acquire, you will be more than convinced that none of these motives have had any weight in directing my proceedings. You will see, that with the sentiments I am now compelled to entertain of almost all mankind, the highest distinctions they could bestow while they remain in their present miserable and irrational state, would not, could not, afford me one grain of satisfaction. And when they shall be removed out of this wretched state, both of body and mind, any privileges or distinctions above our fellows will neither be wished for, nor accepted.

Believe me, then, my friends, once for all, that I may not again have occasion to revert to a subject so unworthy now of our time and attention. I set no value whatever on the opinions of any party, class, or denomination of men ; and so far from desiring either popularity or distinction of any description, I should consider them extremely inconvenient and troublesome, and as materially detracting from my happiness. When, therefore, in these Lectures, or in any of my future proceedings, the words I or self may be more or less frequently mentioned, they will not be used to imply that I or self attribute either superior power or better intention to the individual who makes use of the terms ; still less to imply the slightest shade of merit to that individual, whatever may be his qualifications or his conduct. No ; the view which has been presented to my mind of human nature, prevents me from attributing merit to any individual ; nor, in the state of society which I contemplate, will any such false notions and imaginations be of any use whatever : and founding my conduct on the principles which have given rise to that view, I esteem all the distinctions, and all the popularity that could be given to me while living, as well as the most pure posthumous fame extending to the latest period of human existence, as wholly devoid of value ; and which, when men shall be trained to be rational, the least intelligent of our species will not think worth accepting.

I have said thus much on this part of the subject, that you, that the rest of our fellow men, may know that my motives are *not* for

the singular conduct which I may exhibit to the world. Having, however, proceeded thus far, it may be useful for me to advance a step further : and having explained to you what my motives are not, for so far deviating, as I have done, from the common and beaten track of mankind, during all former periods, I will disclose to you what my motives are ; at least, so far as I am competent to discover and detect those motives. They are then selfish in the very highest degree that motives can exist in the human heart or head. It has been permitted to me to comprehend clearly, and without a vestige of doubt remaining on my mind, that the bodily and mental powers of men, properly trained and directed, when aided also by the knowledge of facts which the experience of past times has accumulated to the present day, are far more than sufficient, under a proper combination of men in society, to render every man, woman, and child, as happy during their existence upon earth, as sentient beings can be who are constituted with the bodily and mental powers, which, by mere unprejudiced inspection, we see men, women, and children possess : and this is that knowledge which, in the last Lecture, I mentioned, that you knew not of. Having then had this knowledge given to me, and an understanding formed and corrected by experience to enable me to discover by what means, and in what manner, that knowledge may be easily reduced into practice, and made plain and familiar to all our fellow men,—I could not satisfy my mind or my feelings until I engaged all the faculties with which my mind and body have

been endowed, to make this knowledge public, and to bring it into universal operation. I opened the page of history, and was deeply impressed with the misery which has followed the human race, from the first probable knowledge we possess of our ancestors to this day. I then surveyed generally, and subsequently minutely examined, the existing state of society; and I have found the whole one compound of ignorance, vice, misery, and irrationality. Under such circumstances, such impressions, and such convictions as those now described, is it consistent with the most superficial knowledge of human nature, that I could rest satisfied, be content to follow the ordinary occupations of men, and be happy? No, my friends; such a conclusion is impossible. I was urged to action to relieve those feelings, which without such action would have rendered me miserable. I am, therefore, impelled to the conduct which I adopt, for my own happiness, by the self-same selfish principle that instigates the robber and assassin to commit their deeds of wickedness. Our motives are precisely the same. The difference between us is in the result of our actions. The assassin and robber hope, by their actions, to diminish their misery and increase their happiness; but being rendered irrational by their want of instruction, or the error of their training, they pursue methods which are not calculated to attain their end. Mine, on the contrary, being founded on a general and minute knowledge of human nature, derived from close observation and long experience, are not only calculated to attain their object, but I can speak here

most confidently on the subject, and say, they have already attained it. The happiness I sought by the plan of life I adopted I already possess; and in pursuing these measures here and elsewhere for the prevention of misery to my fellow-creatures, I enjoy an inward satisfaction, that I would not exchange for all the honours and popularity which the world can bestow. There is not a situation on earth I would accept for the one I hold; nor do I imagine that there is a sovereign on any throne, even the most secure and prosperous, that enjoys a tithe of the gratification and pleasure which I hourly experience.

Judge ye then, my friends, whether or not I have determined on a wise course. I wished for happiness. I sought it where alone it was to be found, and I have found it.

You see, then, my friends, I have been actuated by the same common selfish motives as other men,—a desire to increase my own happiness. I have, therefore, not one particle of merit more than the robber and assassin; yet I attain the accomplishment of my wishes, while those poor miserable wretches suffer the infliction of every self-torment and human punishment; and that, merely because they have been permitted by their fellow men to remain in ignorance; or because the errors of society have surrounded them with temptations, which, ere long, I will prove to you ought not to be permitted to remain, and which now unnecessarily exist.

I already see you comparatively happy; and now I shall daily see you and your children become

rapidly more and more so. My objects, my selfish wishes, are therefore in hourly attainment. I am, consequently, as much indebted to you for being happy, as you are to me for endeavouring to make you so. I cannot, therefore, without deceiving you, ask for your thanks or your gratitude. I am not in any degree entitled to either. What you have seen me accomplish here for the benefit of the population, I have not done on your accounts individually. Had it so happened that any other individuals had been here, my conduct to them would have been the same that it has been to you. Had you come from any other part of Europe, from the wilds of America, the shores of Africa, or the most distant parts of Asia; or had I come into contact with the worst of human beings,—my conduct to them would have been such as you have seen it; except, that my patience and exertions must have been greater in proportion to their ignorance and obstinacy. Recollect, then, at all future times, that I am just as much indebted to you for using the means which I prepare to render you wise, virtuous, and happy, as you are to me for preparing those means.

To some, this language and these doctrines may appear new and strange; and for some time they will not be fully understood. Yet, my friends, without this second preliminary discourse, I could not so easily explain to you the difference between true and false religion. I could not proceed on the subject of charity, and give you a clear, useful, and rational idea of what the term means; nor could I so readily

make evident to you, that it is vain to expect that mankind can enjoy any thing deserving the name of happiness, until charity shall be both generally understood and practised. At present, it is neither understood nor practised. Its still small voice seems to have been hitherto lost amidst the ignorance and angry passions of men. That which can alone render them happy has been overlooked or neglected. The only foundation on which true and genuine religion, whenever it shall be taught to the world, can be raised and rest firm and secure, has been passed by, or despised. Charity has been buried deep beneath the rubbish of human ignorance and passion; covered and rendered impenetrable to the eyes of the world, by the widely extended desolations which have been caused by bigotry and superstition. No, my friends; rest assured, charity has never yet been understood or practised by any nation or community of men: and yet, without charity, pure and undefiled, “though we speak with the tongues of men and of angels, we are but as sounding brass or tinkling cymbals. And though we have the gift of prophecy, and understand all mysteries and all knowledge; yea, though we have all faith, so that we could remove mountains, we are nothing.”

On the next Sabbath I purpose to speak more particularly from these two verses.

LECTURE III.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 COR. xiii. 1, 2, 3.

HAVING told you that religion is the most important subject that can engage our attention; that false religion, or religion misunderstood, has been the cause of endless evils to mankind; that false religion, or religion misunderstood, is at this moment over all the world, the cause of the most multiplied misery and affliction to our fellow men; that a correct knowledge of true and genuine religion will show the cause of those evils; will teach us, unerringly, how to avoid them, and ultimately to replace them by the most positive substantial and permanent good; that true religion will lead on to that promised period, when swords shall be turned into ploughshares, and spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more:—having told you, also, that I would explain the means to you, by which at all future times you shall be enabled, with the greatest certainty, readily, and at once, to discover true from false religion; I will now

proceed towards the fulfilment of this promise.

Charity, then, my friends, is the foundation and very cornerstone of all true religion; nay, it is itself the whole fabric of pure and undefiled religion; and when it exists not in its full extent, both in theory and practice, religion is but an empty name, or rather, it is the scourge of mankind, the demon of discord, the instigator to blood and murder, and the sole parent of gross ignorance and foul delusion. If charity then be the true characteristic of genuine religion, what is charity?

Charity is that grain of mustard-seed which shall overspread the whole earth. Let *your* minds be now prepared to receive this seed, and let them be *well* prepared, so that they may sustain the great and abundant growth which will speedily arise in those minds duly cultured for its reception. But when you find the seed has taken deep root, and its growth begins, be not alarmed or amazed at the change it will create. I now forewarn you of the conflict that will arise in your minds. In its growth it will seize on your superstition, your blindness, and your ignorance. It will afterwards lay hold on your pride and your vanity. Covetousness will not escape its sure grasp. It will then attack and speedily overcome hatred and malice; and, finally, in its miraculous progress it will subdue *all* uncharitableness. Not one of your old feelings or ideas will remain. The victory will be complete; and truly may it be said, your hearts shall be changed, and your minds shall be born again; and, until

this period shall arrive, true and genuine religion must remain unknown to you.

Attend ye, then, to the words which I shall utter; for I am instructed to declare to you, and through you to all mankind, truths of the most mighty import;—truths, which, by their plainness and simplicity, shall with ease overcome the learning of the learned, and the power of the mighty ones of the earth;—truths, against which tongues shall not prevail, and before which the most eloquent shall become dumb;—truths, in short, which, by their never-varying consistency with all the great, and glorious, and wonderful works of Deity, in his creation around us, will appear so evidently and unerringly true, that opposition to them from any quarter will be vain, futile, and utterly hopeless. Neither will they require the aid of any mystery for their support, or successful propagation in every part of the world. No! by their internal evidence alone they will go on conquering and to conquer.

Such, my friends, are the divine truths which I am about to declare to you and to the world; for every syllable I shall utter here shall be spoken also on the house top, and conveyed to every understanding ear. I say, also, *divine* truths, for all truths are divine; and not any thing *untrue* can be divine; and this is the fruit by which ye shall know the one from the other.

We proceed, then, to the subject of Charity; to that genuine characteristic of pure and undefiled religion. In the chapter under our consideration we are told, first, what charity is *not*, and af-

terwards what it is. I will adopt the same order.

It is said, "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Many men have possessed the gift of speech or of eloquence in a high degree. Among the Greeks, Demosthenes held the first rank: his powers of persuasion are said to have been almost irresistible among his fellow citizens. But this people possessed, through various periods of their history, many other characters, who, in their day, were also celebrated for their extraordinary eloquence. Many among the Romans, likewise, excelled in the delivery of public orations; and of these, Cicero was held in the highest esteem. There is no doubt, however, that every nation has at times possessed men full fraught with eloquence, who could lead the public mind almost whither they would. In the Christian Republic there are many names of great celebrity, who are almost venerated by their respective followers, for the eloquence with which, during their lives, they advocated the peculiar doctrines or dogmas, which to them appeared the most valuable and important. Among these, as names familiar to you, I may mention Wickliffe, Luther, Calvin, Knox, Penn, Fox, Baxter, Whitefield, Wesley, and many others. Beside these, in our own day and time, there have been many political characters, who possessed the powers of eloquence in an eminent degree; such as Pitt, Burke, Fox, Erskine, Sheridan, with many others whose names might be added. Those, indeed, to whom eloquence

above their fellows has been given, have in every age become conspicuous and celebrated characters.

But, my friends, although the peculiar excellence of each of these could be united; although all their powers of manner, of voice, and of language, could at this moment be combined to arrest your attention, and fix your thoughts to every syllable that might be uttered;—yet if his words flowed not from a heart and mind deeply impressed with the pure and genuine feelings and principles of charity, it would be neither more nor less than sounding brass, or a tinkling cymbal. Do you imagine that all, or any of these men possessed charity, in the true intent and meaning of the term? I tell you nay; not one of them, from the greatest to the least, had imbibed a particle of its spirit. It was not given to them to understand that knowledge from which alone it can proceed.

But, my friends, the author of the sayings in the Chapter before us goes still further. He asserts, and I am sure you will believe his assertions, that although he spoke with the tongues of angels, yet would his speech, without charity, be a mere unmeaning sound and useless. Mark well these sayings and their true import. Paul had been taught from his infancy, that angels knew all the languages of men, as well as the language of Heaven; that they could speak them in their greatest purity, in the most perfect tones of high command, or in sweet harmonious accents of heavenly persuasion. Still, my friends, whatever might be ut-

tered with the aid of all this mysterious and incomprehensible eloquence, to which our most brilliant imaginations are unequal; yet if sayings, even so delivered, were not founded on, and delivered in the spirit of charity, their heavenly eloquence, emanating from superior intelligence, is pronounced by the most eloquent of men, to be not any thing more than sounding brass, or a tinkling cymbal.

With such evidence as this before us, what shall we say to the learned ignorant; to those, who, because they possess the jargon of a few languages, fancy that they possess all knowledge; who value themselves because they can give many names to one thing? Think you, my friends, that if I could call one or all of you by 5000 or 10,000 names, as different from each other as is the Latin from the Hebrew, the Greek from the Arabic, or the language of the Otaheitans from that of the savage tribes of America,—that I should be one jot better acquainted with you than I now am, knowing only your plain Scotch or English appellations?

Of all the deceptions practised on mankind, this, with regard to the superior knowledge to be derived from a critical acquirement of many languages, is the most to be regretted. It almost uselessly consumes the best and most precious time of all those who are destined, by their situation in life, to govern or influence their fellow men: their faculties become dissipated amidst many words; their thoughts are weakened and divided among matters of trifling import and utility; and they are rendered wholly incapable of

attaining strong, clear, closely connected views of any extent and magnitude, much less of any great and decided actions, founded on a just and accurate appreciation of such views.

The mental and bodily powers of men, owing to the absurd process of training and education which they undergo, are now materially injured; and the faculties of those termed the most learned, are in most cases so impaired, as to be rendered of very little use. The spirit of the man, whose mind has been forced to receive the forms, and imbibe all the errors of any of the existing systems of instruction, evaporates in dividing and subdividing the ignorance of men, before they had acquired sufficient experience to give them any just title to the name of rational beings. So different, indeed, will this subject be viewed in that superior state of society which I contemplate, that, except to render one language as perfect as language can be made, the most weak and useless members only of the community will occupy themselves in searching for hidden treasures, where only the shadow of riches, or of any thing truly valuable, can be found.

This deception of the learned ignorant, among millions of others, shall speedily disappear; for, when true religion shall be taught and practised, when men shall really be wise, and understand knowledge, then there shall be but one nation, one people, and one language over the whole earth. Specious appearances, shadows, the names of things without any knowledge of valuable properties and substances, will not much longer deceive us. This kind of trifling

with the substantial happiness of the great mass of our fellow-creatures shall be, ere long, so exposed and laid open to naked view, that even children shall not be deceived by it. No; every attempt that the mistakenly interested, or the well intentioned, who have been abused and deceived by the old systems, may make to detain our attention to the errors of our ancestors, will eventually fail. Many individuals, it is true, will rise up in arms, in defence of what they have been compelled, by their respective situations, to imagine to be right, and of high value: they will, be assured, make a great noise over the earth, for they will find their systems shaken to their very foundation. But as none of these systems yet are defended or supported by charity, though such individuals should now bring to their aid the tongues of men and of angels; yea, though they possessed the gift of prophecy, and understood all mysteries and all knowledge; and though they had all faith, so that they could remove mountains; yet as they are all grossly defective in charity, whatever noise they may make, it shall be rendered of no more effect than sounding brass, or a tinkling cymbal.

You thus see, my friends, there may be perfect eloquence in the senate, at the bar, in public meetings and assemblies, and even in the pulpit; yet if one single sentence shall be uttered in any of these harangues, in opposition to the true and genuine spirit of charity, they become, according to our text, a mere waste of words; language that may amuse the ear, but which mocks the understanding. And in this useless manner

have the ears of mankind been hitherto amused. The door of useful and valuable knowledge has been effectually shut against you. The paths which lead direct to peace and happiness have been hid from your view. The false, useless, and injurious eloquence of the world; yes, the tongues of men conveying the imaginary sayings of imaginary beings, have been, from time immemorial, ardently exerted to chain the human mind in the dungeons of ignorance, vice, wretchedness, and misery. Be not, therefore, longer deceived by mere words, by sounds wholly destitute of any rational or useful meaning. Calmly, temperately, and fairly *prove* all things. But take care: let not your proofs be hasty, futile, and imaginary conclusions; conclusions, directed and influenced by your early prepossessions; by those instructions, which alone you have been accustomed to hear, and from the power and controul of which, except almost by a miracle, or at least by a favourable interposition of Providence, you can scarcely hope effectually to free yourselves. But, you may ask, how can we free ourselves from this grievous thralldom, seeing that all mankind have been ever kept fast bound by its iron grasp; seeing, that to this day, the world has continued subdued under its overwhelming sway? How, indeed, you may ask, can we, without some new and powerful aid, expect to escape the universal bondage of the desolating tyrant of early instruction, habit, and prepossession? Fear not, my friends; the certain means of deliverance exist; the instruments for our delivery are already prepared; the proper

arms for the glorious conflict are at hand. We have now but to take them up, and acquire a ready and skilful use of them: and when thus prepared, you may with confidence commence the contest; for you shall go on conquering and to conquer. But where, you will add, shall we find these means, these instruments, these arms?

You will find them in the past history and experience of the world, when these shall be correctly explained to you. You will find them in the life of every human being that now exists. You will find them in every thing around you that comes within the cognizance and understanding of your senses: and when you make one single movement beyond these, you are lost in vain fancies and wild imaginations. Intrench yourselves firm within the fortress of fact and experience. Let the evidence of your senses watch every avenue to the citadel, permitting no enemy to approach. Put on the plain but impenetrable armour of truth, and cover yourselves with the shield of charity. You may then be assailed by the mighty ones of the earth: the armies of the world may be gathered against you, and their leaders may even threaten you with the thunder of heaven. But be not afraid. Let them advance and make a vain display of their force and power. Be you self-collected, calm, and firm within; wait patiently, and see the great and wonderful events which Providence, in his own due time, shall bring to pass.

These innumerable and mighty armies, coming to the contest under commanders with views and early prepossessions as various

as are the nations of the world,—so coming, and seeing your fortress to be impregnable and unassailable, will begin to dispute among themselves what shall be done : they will disagree and enter into deadly contention; they will then separate and arrange themselves, each one under his respective leader ; and man shall be violently opposed to man, among all the armies of the earth, until they shall weaken each other, and render their strength vain.

You shall then come forth in your might, and show that one of your number can chase a thousand such assailants, and that tens of thousands shall not be able to stand before you. Your strength, however, will not be put forth to their hurt, but for their safety and preservation. You will declare to them, and convince them of the errors of their ways, of the direful consequences of their insane conduct, and make known to them the true cause of their disunion and misery. Their minds and hearts shall be deeply impressed with the truth of your sayings. A reconciliation shall ensue. Hatred, revenge, and discord shall be banished the earth, never more to return. And then shall follow an universal peace that shall continue without interruption to the end of time. Thus shall that prophetic saying be fulfilled, and the period “when nation shall not lift up sword against nation, neither shall they learn war any more ; and when there shall be but one people and one language.” Yes, my friends, be assured, that that little grain of mustard-seed is now sowing, which at no very distant period shall cover the whole earth ; and then, under its shade and pro-

tection, men shall peaceably repose, and be happy.

LECTURE IV.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”—1 Cor. xiii. 2.

IN our last Lecture, I began to show you what charity is *not*. I stated to you, that men may possess eloquence in the highest degree it has yet been acquired, or can be attained by man ; and yet, that if such eloquence, through every sentence it may utter, does not proceed *on* the principle, and *in* the spirit of charity ;—that charity, which has been so beautifully described in the Chapter under our immediate consideration, it is, and will prove, but as sounding brass, or a tinkling cymbal.

No, my friends ; be not longer deceived by mere words, or by much speaking ; for, if I am not grievously mistaken, the whole eloquence of the past ages of the world, up to this hour, has been employed, not to instruct mankind in the true and genuine principles of charity or religion, but to direct the attention of mankind to, and induce them to set a high value on, vain useless,—I may go further, and say, injurious fanciful notions, which render men incompetent to understand, or to act on any consistent principles of charity. This eloquence, which has been employed to support and defend these wild and imaginary notions, although it may be aided by what, in every country, in all quarters of the world, will be

termed sacred, as well as by secular power, shall yet be now opposed by the voice of charity; by the language of truth, which will require the aid of no mystery; of facts, which will compel conviction: and this boasted eloquence, which has never had charity, truth, or fact for its foundation, shall soon become dumb before the still small voice of these three united, and with which it is about to be assailed. The odds, indeed, may appear to some to be fearfully great; for as it will seem the interest, as well as in many cases the duty of the supporters of all the existing sects and parties, to bring the tongues of men, and if they knew how, of angels too, to speak, or to thunder against this still small voice,—it may be supposed that its sound will not be permitted to reach any ear, far less that it should be allowed to convince the understanding.

But, my friends, the din which can be raised will be only the din of discord and confusion. It will stun the ear for a short season; but, as in the existing state of the world, one sound of consistent charity cannot proceed from any sect or party, this noise of discordant tongues and nations will produce no effect: it will cease and leave no more impression on the understanding heart, than is made by the striking sounding brass, or a tinkling cymbal. After this senseless din shall have ceased, then will the still small voice of charity and truth be heard; and compared with the previous harsh and jarring sounds, its accents will be so sweet and melodious, that all ears will be inclined to listen and attend; and by listening and attending, they

will comprehend and understand. Its dulcet sounds shall then go forth into all lands. Its benevolent, cheering, and delightful tones shall arrest the fierce, barbarous, and hitherto untamed savage. He will pause even in his ferocity, and solicit to be formed into a charitable man. The white savage will no longer destroy his own species. He will no longer consign to poverty, crime, and misery, those of his own colour, over whom circumstances may have given him power; neither will he any longer prey on those of darker shades, nor inflict upon them, as he now does, the cruel tortures of slavery, far worse than death itself. No; this still small voice of charity shall be heard, and make its way into every heart; and all men, of every colour, of all nations and languages, shall become as brethren; nay, they shall be, without one exception, cordially, sincerely, and affectionately kind to one another. Each shall have no other wish or desire than to increase the happiness of each; nor shall any temptation remain to render this conduct difficult; or to appear to be other than the immediate and best interest of every individual. Marvel not, my friends, at these sayings; rest assured, I speak only that which I know, and of that which shall commence and make a great progress in this generation, even in our time and in our day.

But I proceed more immediately to the verse under our consideration. It is there said, in words the most unequivocal that can be used, and to which I cannot too strongly draw and rivet your attention, that although we had the gift of prophecy, and un-

derstood all mysteries, and all knowledge, yet, wanting charity, we should be as nothing.

It seems from this expression, that Paul understood prophecy to be a gift direct from our Creator, and not an ordinary acquirement to be taught by man to man, and continued to us regularly from one generation to another, as language and many other kinds of knowledge. This view of the subject is also confirmed to us by fact and experience, or by all the evidence of our senses; and these constitute a criterion by which, as we proceed, you will find we may in all cases readily and with ease detect truth from falsehood, genuine from false religion, and charity itself from the numerous pretensions which through past times have been made to it.

The spirit of prophecy, then, is an immediate gift from our Creator; but it is not a more miraculous gift than any of our other faculties, all of which, in like manner, we receive from the great Author of our being. Different individuals are born with minds of different capacities, which the evidence of our senses, by the slightest attention to the children around us, must make clear to the most common observer. Those minds said to be gifted with prophecy, are minds formed originally, or at birth, with greater than ordinary capabilities, and with strong and clear powers of reasoning. Minds of this description, when they have been placed in favourable circumstances, and their natural powers of judgement have not been too far injured by the errors of their early prepossessions, by the instructions forced on their minds from infancy; have been enabled, by contemplating the facts of

which they acquired the knowledge by the evidence of their senses, and comparing existing facts with those which the history of preceding times relates and explains;—I say, that minds so formed and circumstanced, have been enabled to trace, in their minds' eye, as it were, the regular connection of cause and consequence, from a far period back, to a great distance forward.

Such, my friends, and such only, is the gift of prophecy. It has been at different times possessed in different degrees by many men; and no doubt it will be again possessed by many others. This gift, however, this singular faculty, may be enjoyed in the highest degree of human attainment; and yet the individual so favoured may be destitute of charity; and if destitute of this, the most valuable of all gifts, his gift and powers of prophecy, though by the dispensations of Providence they may be rendered useful to the world, yet to the individual they become as nothing. He possesses not that quality which can alone make himself and others truly happy. How often, my friends, have we seen and heard of men possessing extraordinary abilities, who could advise and direct others in much knowledge of the past and future, but who did not acquire happiness themselves, or learn the means of bestowing it upon others?

But suppose we possessed the gift of prophecy in the highest possible degree, and in addition to it, we discovered the means to enable us to understand all mysteries and all knowledge; yet if we knew not, nor uniformly practised, charity, these varied talents would be vain, and of compara-

tively little utility. They would not give happiness to the individuals possessing them, nor teach them how to impart it to others.

Mysteries and knowledge are different terms for different degrees of the same thing. They mean an understanding of more or less of the ways of our Creator, or works of the creation. *Knowledge*, means the understanding of such ways and works of the Creator as are generally known by those termed the learned; by those whom, when destitute of charity in their minds and conduct, I have, in the address delivered here on opening this Institution, designated as the learned ignorant.

Mysteries, mean the understanding of the ways and works of our Creator, that are known to a few individuals among the most learned; and which, having been permitted to discover them, they keep secret from others; or they mean a knowledge possessed by one person only, who declares the result of his attainment, without disclosing the steps or process by which he arrived at his conclusions.

All knowledge, to the ignorant, inexperienced, or untaught, is *mystery*; but when the immediate cause of any thing becomes known, though for ages it may have been considered a mystery, the mystery no longer continues, and the thing itself becomes a part of the common knowledge of the learned.

These mysteries, however, as they are, and ever will be, in unison with all the great and wonderful works of the Creator, may be termed *legitimate* mysteries and knowledge. But in all ages, and in all countries, there have

been endless pretenders to mysteries, propagators of wild, imaginary, and most ridiculous and useless notions, and taught, too, in direct opposition to countless ages of experience; to the immediate evidence of our senses, and to the utter destruction of every principle of true religion, and practice of genuine charity.

These mysteries shall now be all tried by a test, which shall prove to mankind whether they are legitimate or not. Those mysteries which are true, and of benefit to the world, will be purified by the test, and proved to be sound knowledge: and their power and efficacy will be increased an hundredfold; while those who teach false mysteries to the ignorant sons of men, will shrink from the trial. They will not dare the face of day and public investigation. No; they will instantly endeavour to cover themselves with increased mystery, with thicker folds of darkness; and, if impossible, render those false mysteries impervious to human investigation.

The season, however, of such conduct and such deception is rapidly on the wing. It is now hastening forward with a speed which is hourly increasing, and soon it will entirely pass away, like the pestilential vapours of the night before the cheering rays of the morning. And then, my friends, we shall no longer see through a glass darkly; we shall know each other, and be equally known; all deception will be unnecessary; the causes which now give it birth will no longer exist; our days will be clear, full of light, animated, serene, and cheerful. Charity will awake us in the morning, be our constant companion

through our healthy, innocent, and pleasant occupations and amusements of the day and evening: it shall sweetly close our eyes at night, and secure us from harm, or the fear of harm, during sleep, and until the morning dawn.

Such, my friends, shall be the certain effects of charity, whenever it shall be introduced amongst us. It will, indeed, prove itself to be the bond of peace between individuals and between nations; of good-will, sincere and active kindness, which knows no limit of sect, party, country, climate, colour, or language. Yes, my friends, true and genuine charity will do all this, and much more. But be not deceived: this charity has never yet been taught to men, except in the Chapter before us; and you are grievously mistaken, if you suppose it has ever yet been practised by men. No, my friends; you know it not. It never has been truly placed before you, as you will all acknowledge, when I shall explain what charity really is; far less have any of us yet the smallest pretensions to the practice of it. The best of us; nay, the best men that the world has yet known, are, and have been, mere pretenders to the practice of charity; and, in consequence, they and we have so formed society, that without many alterations in its arrangement and construction, truth, sincerity, and charity must continue to remain mere useless sounds; words without meaning, calculated only to mock the ear and confound the understanding.

On the next Sabbath, at the same time, if health and other circumstances admit, I will proceed on the same subject, which I

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mean to continue, until I can give you a clear and distinct understanding of pure and undefiled religion, and genuine charity; not only that you may know these invaluable truths, but that you may be induced, one and all, to act, throughout your lives, in the spirit of this knowledge: and then I shall have the unspeakable delight of seeing you and your children in the actual enjoyment of substantial happiness.

LECTURE V.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”—1 COR. xiii. 2.

In my last Lecture, I explained to you the true meaning of the terms Prophecy, Mysteries, and Knowledge. I say the true meaning, because there is not any other explanation of them that is in unison with the evidence of our senses: and the wisest men in every age have agreed, that no evidence, of any description, can be of equal weight, or ought to be put into competition with it. All traditionary, written or oral evidence is of no value whatever, when directly opposed by the evidence of our senses.

For instance, if it had been told us by our forefathers, that men can believe or not believe at their own will and pleasure, and they had assured us that it must be as they state, because they also had been so instructed by their predecessors, whose progenitors had, through time immemorial, been instructed in the self-same doc-

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trine ; if, in addition to this disinterested and very sincerely believed evidence, the same doctrine was found, on minute examination, to be contained in all the sacred books that have been written in all parts of the world, whether believed to be sacred by Egyptians, Jews, Pagans, Christians, or Mahomedans ; and, if to this testimony, upon which all mankind have been taught to place the most implicit reliance, were to be added the strongest oral assurances, founded on the most sincere and early impressed belief of the most learned, of the wisest, and best men now living, that this doctrine was true, that there could be no doubt on the subject ; nay, that it was a heavenly doctrine, and that it had proceeded direct from the fountain of all truth—from Deity himself ; if, however, this, or any other doctrine, supported by the weight of all the evidence enumerated, although such doctrines had been most deeply impressed through all preceding times on the mind of every human being ; yet, if on fair and full experiment, repeated in every possible variety of manner, and made solely with a view to ascertain the truth, it should be found, that no individual has any power whatever over his belief, and that belief proceeds from causes altogether independent of the will of man, and that the full weight and evidence of all our senses proved this conclusion, under every trial that could be made ; —then, I now say unto you, and I will declare it to the whole world, that all the evidence described, traditionary, written, and oral, is not in this, or in any similar case, of any value whatever. No ; put the aggregate of all this tradition-

ary, written, and oral evidence into one side of the balance, and the clearly defined evidence of our senses into the other, and it will at once appear that the former is lighter even than vanity ; that it instantly flies upwards, being devoid of any sensible weight or power, while the other becomes so ponderous, that the united force of the world is not competent to move it.

This, my friends, is a more important discovery than may at first appear. It is a discovery of the very highest consequence. I may indeed truly say, it is invaluable. It matters not, however, when, where, or by whom it was first made. Any such consideration, with regard to this or any other discovery, can be of no moment in the estimation of rational beings. All such silly claims and contests serve but to feed a senseless weak person, and individual vanity. Let us, my friends, now, and for all future time, drop such puerile and useless conduct. Let us evermore forgo every attempt to accumulate any individual considerations to ourselves. Let us, heartily and sincerely, set about to derive our individual happiness *from*, and in *unison with*, the happiness of all our fellow beings. Let us show to mankind that men may be made far more happy by directing their attention to perfect and secure the happiness of others, than by any of the old systems, or present practices of the world ; which systems and practices, whatever may be said to the contrary, may be proved by the evidence of our senses to be unequal to effect any of the objects which they have been intended to accomplish.

With this view, and in order to

exclude the possibility of error, all the instructions which I may deliver from this place, shall rest on no less proof for their soundness and truth, than the direct and unerring evidence of our senses.

You shall, every one of you, be rendered capable of proving or disproving every sentence which I utter. Mystery, of any kind, will have no place ultimately in that system which is about to be taught to you and to the world. You shall not have one single or momentary doubt on your minds regarding it. The whole of the system will, as we proceed, develop its various parts, prove to be not only consistent, but of all plans recommended to promote the happiness of mankind, by far, beyond all comparison, the most easy to be introduced into practice. The principles being once thoroughly understood, our immediate and future interest, and every good right, natural and rational feeling, will readily come to our aid : all difficulties will vanish. It may be truly said, our ways shall be ways of pleasantness, and all our paths shall be paths of peace.

I now return to the immediate subject of the verse under our consideration. On the last Sabbath, I explained to you, as I have before stated, the terms Prophecy, Mysteries, and Knowledge. In my future progress, I may sometimes speak to you in the language of prophecy, and sometimes in that of mystery and knowledge. But on each of these occasions, such language must be understood according to the explanation I have already given of these terms. And remember, also, that although I should truly and faithfully make

known to you prophecies, mysteries, and knowledge, of the highest and most valuable import, yet if I am deficient in true and genuine charity, still am I nothing ; not more than mere sounding brass or a tinkling cymbal. Perhaps some of you now present are deceived, and suppose I possess this qualification, this certain indication of pure and undefiled religion ; and that I can show you a proper example of it in my own conduct. If any of you entertain such notion, you are, I regret to say, very much mistaken. I have really no more just pretensions to this virtue than yourselves. We all have it to acquire. All the old systems (I make no exceptions), whatever they may pretend to the contrary, are destructive of the practice of charity. In one of these systems, and perhaps (for I am unable to speak positively on such a subject) in one of the best of them, I was trained and instructed for many years. Its natural and certain effects were to make a deep and lasting impression on my mind ; and although for several years I have discovered the many errors of this training and instruction, yet I feel that many more years must pass away, before all the injurious effects which these errors produced, can be entirely eradicated, so as to enable me to lay any pretensions to the character of a truly charitable man.

But, if you have no objection, we will now make a resolution to set about fairly, to try if we cannot, by a firm resolve and steady perseverance, acquire this inestimable quality together. What a delightful thing it would be, my friends, to see a whole population acting together as one soul, no

the true and genuine principles of charity! Such a resolve, and such a practice, would tend, more than any thing I know, to bring about speedily that promised period, when the lion shall lie down with the lamb, and when nation shall not lift up sword against nation, neither learn war any more. What a gratifying sight it would be to see peace and good-will, an active kindness, and an ever cheerful happiness pervade and surround all your dwellings? To see your children springing up like olive branches around you; to see them all well fed, well clothed, well taught and trained, clean, neat, and happy; only giving and receiving pleasure to and from you, and to and from all around them. Does not such a prospect as this warm your hearts, animate your minds, and make you desirous of enjoying the reality? Yes, you will say; but who will show us the way? Has not the world been deceived to this day by false promises; and do not the great mass of mankind exist at this hour, in ignorance, in poverty, or the fear of it, in vice, and in misery?

This is all too true, my friends. The experience of ages proves, indeed, that none of the paths in which mankind have hitherto been led, have been paths of pleasantness or of peace. No; they have all, every one of them, led straight onward to every evil passion, to the want of all practical charity, and thence, to almost never ceasing wars, havoc and destruction.

It is, indeed, utterly impossible that any such ways can lead to sincerity, peace, content, and happiness. Pursue them as long as you choose, you will only con-

tinue to wander in the dark shades of night, and of the most tormenting disappointment.

Would you attain that happiness for which each of us feels so ardent a desire? Then you must retrace your steps from the very commencement of your journey; so true it is, that you cannot taste of substantial, satisfying happiness, until your minds shall be born again. You must, indeed, my friends, begin your journey anew. You must, in the first step you take, set your face in an opposite direction from any course which you, or any part of mankind, have hitherto travelled.

The world has wearied itself in searching for happiness in ten thousand various ways, but all leading ultimately to one and the same point—to the temple of ignorance, discord, and individual vanity. And if we suppose the temple to be placed in the north or in the east, then must we direct our faces to the west or to the south; for the mansion of happiness, which is built on the foundations of intelligence, kindness, and charity, can only be found in a direction diametrically opposite to the temple of ignorance, discord, and individual vanity.

Then, my friends, if you really wish to find the way to solid and substantial happiness, I will point out to you the only paths which can lead to it; nay, more, I will proceed with you, and endeavour to accompany you to the end of the journey. I have most cautiously and carefully, for years past, examined these new roads. I found them pleasant and delightful, beyond any words which I can now find to give you a clear conception of the cheerful and animating scenes which they per-

petually present. I turned not back in my course, until I had the mansion of happiness full in my sight. I then paused to take a distant view of it at my leisure ; but while, transported with the prospect before me, I recollected the millions upon millions of my poor fellow men, who were exerting, to the very uttermost, every faculty of their minds and bodies to discover this mansion of bliss, and who, in their vain search, were wading through mire and thorns, in paths which led only to the wilderness of disappointment, and which lay in an opposite direction from the real object of all their hopes and desires. Being forcibly struck with these reflections, how could I, with the certain knowledge now acquired, proceed alone, and permit my suffering fellow men to wander in such gross error, and perhaps for millions of ages yet to come ?

At once I stayed my course ; I loitered not, but hastened to return, resolved to induce all mankind, Jew, Pagan, Christian, and Turk, to leave the miserable paths into which they had been forced from their infancy, or to die in the attempt.

Providence, the great directing power of the universe, and of all life, from whom alone such resolves could proceed, gave aid to my design, and strength to my purpose. He will, I feel assured, impress all hearts with the sincerity of my motives, with the truth of the principles on which they are founded. He will, I feel assured, in due time, prepare you and every human being to turn from the present errors of your ways, and induce you willingly to accompany me into those delightful paths of peace, which will convey us to the mansion of bliss, and

when even at the end of our days we shall be serene, content, and happy.

Are you not impatient, my friends, to commence this journey ? Methinks, I hear your hearts beat, and say within you, Oh, yes ! we are impatient to set out—let us begin on the morrow, or even this very night, before we sleep.

You cannot know, you cannot yet understand, how willingly I would proceed with you in this journey, even without one moment's delay. But, my friends, we are not ready ; we are unprepared with every thing necessary and useful to our progress. We have been accustomed from infancy to wade, and some of us, to wallow in dust and mire ; we have been exposed to the storms of adversity, and our weather-beaten garments are not of a proper form and texture for the new country we wish to enter ; we have acquired habits, manners, language, that are unsuited to this new land of promise into which we are to pass ; we have, therefore, much preparation to make, before we shall be properly ready for the journey : and, as I hope and trust that not one will be left to remain in this vale of sorrow and of tears, let us take good care that none of our friends shall set out wanting a single requisite to be a proper companion on our way. Let us take good care that he shall be well and sufficiently trained and instructed in every useful, valuable, and agreeable qualification, to render him, on our arrival at the mansion of bliss, not a welcome *transient* visitor only, but one whose general appearance, habits, and language, shall instantly declare him to one and all, a permanent inhabitant

with themselves of the same delightful abode.

Instead, therefore, of instantly setting out, entirely unprepared as we are, and of adopting the conduct of the foolish virgins, whose lamps, when required, were untrimmed; or of him who was bidden to the wedding, and attended without the proper garment:—let us inquire, first, what the preparations ought to be; and then, with one consent, set about cordially and heartily to complete them. Let each of us put his hand to the plough, and be constantly on the alert, that no unnecessary delay may occur; and let us so cheerfully and kindly proceed in our task, that we may ultimately induce all men, even Jew, Pagan, and Turk, to labour with us in the same field, and in the same vineyard; otherwise, we never can become as one nation, and one people, speaking the same language; neither can we learn to consider them as our brethren, descendants of one common parent, who, we must believe, will not, cannot be desirous of seeming harsh, unjust, or cruel to any of his own children; nay, as we have been taught, to the very creatures of his own hands, which he possessed all power to fashion and to form, in all respects as pleased him best.

Are you not prepared to say, that these children of our father have been brought forth in distant lands, and have been, therefore, taught by other instructors, trained in other habits, and in consequence have acquired other sentiments and other language foreign to our tongues and to our hearts? Do you not feel that the true cause of this difference cannot be in them any more than it is in us; that they have been sub-

jected, both in body and mind, to the self-same general process which we have experienced; that the process has only been varied in the detail, and thence, without fault of theirs or merit of ours, we have been thus made to acquire different sentiments and habits? And, in consequence of this conviction, do you not see that it is as unreasonable and unjust to be in any degree angry or displeased with the Jew, Pagan, or Turk, on this account, as it would be to entertain any such feelings, because they do not make the form of their bodies, and every feature of the countenance, precisely the same as those which we possess?

If such are not our true and genuine sentiments and feelings, then have we not charity; we are wholly unprepared for the journey before us. I therefore now say unto you, that one of our first tasks of preparation will be, to be ready and willing to take the Jew, Pagan, and Turk, to our bosom; to press them there with the sincerity of affection; to call them friends and brethren; to unite with them cordially in the same labours; to eat of the same meat, and to lie down together; and should we see them in distress, to wipe away the tear from their eye, soothe their afflictions, and never cease being actively kind to them.

Are you not now ready and willing to do this? If you are not, I again say unto you, that you have not charity; that you have no knowledge whatever either of its theory or of its practice. I fear, indeed, there may be some now present, who do not yet act even to their neighbour in the way in which I have stated they ought to act towards those whom

they have been taught to think their worst enemies ; to the Jew, the Pagan, and the Turk, and to whom it is their first duty and best interest so to act.

If, then, you have not been taught to acquire these just and rational and best feelings, even for your neighbours ; for those who differ from you by almost imperceptible shades ; for those within the extreme pale of Christianity, from the Quaker to the Catholic ;—what pretensions have you to the slightest knowledge of true religion ; to any portion of the sacred and divine spirit of genuine charity, which alike encircles within its beneficial influence all the sons and daughters of men ?

When we shall possess this spirit, we shall think no evil of any one ; we shall be uniformly and steadily kind to all ; and these just and proper thoughts will never fail in us.

Let us, therefore, my friends, now begin heartily to set about to make preparations to enable us thus to think and to act, and then all men shall know us by our fruits. We may then commence our journey towards the mansion of bliss ; and by pursuing it in the proper direction, make the road known and easy to be found and travelled by Jew and Gentile ; yes ! by every child of our Heavenly Father, who, as he is good, must wish and desire the happiness of every being whom he has created.

In our next Lecture, I purpose to consider the true intent and meaning of the latter part of the verse with which we commenced this discourse, in which it is written, “ And though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”

LECTURE VI.

“ And though I have all faith, so that I could remove mountains, and have not charity, I am nothing.”—
1 COR. xiii. 2.

I AM now about to enter upon that part of our subject, which is highly interesting, and which it behoves each of you thoroughly to understand.

It relates to an old received opinion, the very opposite of that fundamental principle on which a superstructure is to be raised, that shall secure the happiness of future generations ; that shall astonish and confound the learned and the wise of the present day, and shall create a greater change over the whole world than has occurred during the period of which we have either traditionary or written knowledge of the transactions of men. You know the world has been for many ages divided into countries, states, and kingdoms, of greater or less extent ; and that some peculiar opinions or notions have always been taught in each of those divisions. Sometimes these opinions and notions continue in the same country, for many centuries, without much or any alteration ; such, for instance, has been the case in China, where the doctrines taught by the well known philosopher, Confucius, have prevailed, and formed the religion of that country for upwards of 2300 years ; that is, 500 years before Christianity was known. And in China, where the opinions and notions of Confucius have, for so many centuries, formed the religion of the natives, the inhabitants comprise a population, according to historians, that exceeds the population

of all those countries combined, in which the religion of Moses, of Christ, and Mahomet, are taught.

In other countries, however, opinions and notions have undergone many and various changes. In that portion of the earth which we call the Holy Land, opinions and religious faith have undergone more frequent changes than we can discover in most other parts; but for centuries past, the doctrines and faith of Mahomet have prevailed, not only there, but throughout the greater part of India and the countries round about; and during the same period, Mahomet has been esteemed the chief and favoured prophet of God in all those states.

In short, the world is now separated into several great religious sects, the principal of which are those who hold the doctrines of Confucius, as taught in China; of Veshnou, as taught by the Brahmins, in the centre of Asia; of Christ, as taught in Europe, America, and in the colonies belonging to the European states; of Mahomet, as taught in those parts of Europe, Asia, and Africa, which are, or have been, under the dominion of the Turks; and of Moses, as taught to the Jews, some of whom are resident in almost every part of the world. But as the faith and religion of these last, the Jews, are the most despised; and as those who profess Judaism suffer the most in all worldly con-

siderations, on account of their peculiar faith or notions, and have no earthly inducement to retain them,—they may fairly be considered as the most disinterested and conscientious religious people in existence. But this strong evidence in their favour does not, in any degree, prove either the truth or utility of their peculiar notions of faith and religion. No, my friends, it proves neither more nor less, than that it is one of the most easy processes of nature to prepare the human mind, in infancy, to receive any of these notions of faith or belief, in favour of any name whatever, whether of fancy or reality. This is a fact which is proved by the past experience of the world, and may be hourly proved by the evidence of our senses,—the strongest evidence that human nature can receive.

Besides these great leading sects, there are innumerable others spread over the face of the earth, among savages, and those termed uncivilized. I have studied and investigated all those, of which I could find any account, even to their origin. I have travelled up to the sources of their opinions and belief, and have followed them through all their consequences; and it now becomes my highest duty to declare to you, and to the world, the result of those studies and investigations.

(To be continued.)